

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SPIRITUALISM

The Inner Aspect of Islam

By:

Muhammad Tahir Naqshbandi

Translated By:

Sheikh M. Iqbal Lasi Naqshbandi

TAHIRI PUBLICATIONS

Hyderabad.

لَا إِلَهَ إِلَّا اللَّهُ الْحَمْدُ لِلَّهِ

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PREFACE

WITH THE NAME OF ALLAH

With the grace of Allah, there had been many pious and spiritual persons in every nook and corner of the sub-continent who had left their prints (examples) of their best conduct, blessings and religious teachings. Because of these teachings and conduct, hundreds and thousands of Ulema and Masses have become their students and followers. But since this time (of ours) is very far from the best time of Ummah (Khayrul Quroon), the time of the Holy prophet (Peace Be Upon Him) and his followers (Radi Allah Tala Anhum) people have indulged themselves in the material wold. The people are overwhelmed by the greed and sensual desires. Psychal decorum and progress and prosperity has become the only goal of every person. No one is worried about prayer, fasting and other ethical moral and religious duties. No one pays any heed towards his internal and spiritual diseases like, arrogance, pride, misery, enmity, envy and jealousy. No one is

ready to remind himself of repentance, reliance in God, God consciousness (God - Fearing) patience and Thankfulness. The Later are some of the good qualities through which one can be able to prepare himself for life Here-after and he will be able to achieve the ultimate and absolute salvation on the Day of Judgement. There are a few people who think of life Here-after and of what will go with them "TOMORROW" (on the Day of Judgement).

It is seen in the society, that these who think of "TOMORROW" are those who have close friendship with the "SUFIS" and they have developed spiritually their relationship with them. Such kind of drastic change has occurred in these people because they are the one who keep themselves in association with the "SUFIS" and they follow the path of their spiritual leaders.

It is an established fact that in the present scarcity of pious people still there is a large number of ulema Mashaikh (Sufis) and their followers who carry on their religious duties but, I would like to mention this fact with immense excuse that there is no radical change in the society. People being associated with

these "SUFIS" and ulema are still not practical Muslims. They dare not to follow the path of their predecessors. We can easily see on Sufi-Shrines that many things are being done which are totally alien to Islamic shariah. Whereas we should know that the main aim of being with "SUFIS" is to put the shariah in practical life. Shariah must prevail every where and nothing should be done against the shariah.

I'm proud to mention that my association with the author of the book (who is my spiritual guide and teacher) is not only for last few years, but I've been there associated as a follower, as a friend as a student and as a disciple with the father of the author. In my long association with the author right from his childhood I've seen him practising Islamic teachings and leading a pious life. There is no sign of showing off in his life. He neither needs his personal name and fame nor does he require any kind of boosting of his ownself. His aim of life is to practise Islamic teachings in all walks of life. He wants his followers and disciples to inculcate in themselves Islamic spirit and to bring the same radical and revolutionary change in the society. He has devoted himself for the sacred cause of Islam. He, therefore, travels day and night not only in his own homeland, PAKISTAN, but

also goes abroad to guide and illuminate the hearts, minds and souls of the people with the light of Islam. He has extended his services to Islam through erecting religious Institutions (Islamic Centres), holding lecture sessions and writing books, book lets, and articles on various aspects of Islam. The author of the book "Hadhrat Muhammad Tahir Naqshbandi", who is very famous among his disciples with the name of "**PIR SAJAN SAEEN**", has started working for the cause of Islamic in 1984. Since then, without any exaggeration he has benefited and blessed thousand of people. Allah, the Almighty, has guided these people through him towards the right path. They have given up their previous wicked life and have started stepping towards pious life.

You (the readers) are fortunate enough that one of his book let is in your hand. It is really a very useful book. The author has tried his utmost to provide you with all necessary matter on "Tasawwuf". He has also answered many questions which are usually asked by those who have some confusions about tasawwuf. It is my humble request and suggestion that this booklet should not be read only once, but it should be read over and again so that you may be benefited in true sense. This book is a precious gift not only for laymen but also for scholars and spiritual leaders.

AS IT IS SAID :-

یذیدک و جرح حسناً اذا مازرتہ، نظراً

"The more you look at the beautiful face of the beloved, the more beauty of him will be observed" The more you read this book the more benefits will be achieved. This book provides peace of mind and contentment of soul. By reading this book one will be able to note new spiritual horizon in the field of Tasawwuf. I've read this book thoroughly and to the best of my knowledge this book is the basic book on Tasawwuf which reveals the true nature of Tasawwuf. Who am I to comment on the book which is written by a true practical sufi? But since it was the command of my spiritual leader and the guide to write few lines about the book so I've done.

My Allah bless the author for writing such a fundamental and basic book on Tasawwuf! May Allah shower His choicest blessings upon him and bless him with sound health and long-life! Ameen.

Faqeer Habibur Rehman Gabol

Tahiri

Idarat-ul-Marif.

Allahabad Shareef.

SPIRITUALISM

(The Inner Aspect of Islam)

DEFINITION OF TASAWWUF (SUFISM)

Different Sufis have defined sufism as under:-

- (1). "Tasawwuf (Sufism) is the knowledge of those conditions by which the soul is purified.

Conduct is civilized and man establishes himself morally in his behaviour, so that he may achieve eternal happiness with God".

(Ali Yahya Zakaria Al-Ansari R.A).

- (2). "Tasawwuf is to give up all sensual pleasures".
(Abu-Al-Hajan Noori).

- (3). "Tasawwuf is to adopt good behaviour".

(Abu Ali Quzvani)

- (4). "Tasawwuf is the name of adoption of good behaviour and of shunning bad habits".

(Abu M. Jareeri)

- (5). "Tasawwuf is the second name of good behaviour, so any one whose behaviour is better than yours he is better than you".

(Shaikh Kitani)

From the above mentioned definitions of sufism we can understand that sufism means to adopt good qualities, to give up all kinds of bad habits, especially to civilize not only his/her appearance but also his/her conduct with other fellow man, to establish a firm relation with God (Allah), to give preference to the Akhirah (The Day of Judgement) over this mortal life and to be happy with the divine will in all circumstances.

Critics of sufism should, therefore, think justly what sufism is in the real sense. If sufism is the name of the adoption of the above mentioned good qualities then why should sufism be criticised? If there are some of the practices of ignorant followers of sufism, or they have brought some changes and innovations in the field of sufism, it is the fault of those ignorant people, not the fault of sufism. I would like to say that sufism should not be misunderstood. It is to give up bad behaviour, to give up whatever is excessive of your need, to develop the best character and to

worship God as if you are watching Him, etc. (ولا مشاحة في الاصطلاح), There should not be any confusion and misunderstanding in using the term "SUFISM"

Sufies are agreed that nothing happens if the terminology of knowledge is changed. If the reality of the matter is explained in different words it will still be accepted, no matter what name is given to it.

WHO IS A SUFI?

One who practises sufism in his daily life is a "SUFI".

- According to Sheikh Abu Ali Rodbari (R.A) "Sufi is the one who purifies his soul, dresses himself in a simple dress, keeps himself away from the sensual pleasures, follows firmly the life style of the Holy Prophet (Peace Be Upon Him) and doesn't give much importance to the matters of worldly life".
- Hadhrat Sheikh Junaid Baghdadi (R.A) says; A sufi is one who doesn't give importance to himself and he remains busy in the remembrance of God (ALLAH).

- Hadhrat Umer bin Uthman Makki (R.A) Says : "A sufi is the one who is, at all times, in the service of the One who has created him (i.e. God, the Almighty ALLAH).
- Hadhrat Sheikh Abdul Qadir Jeelani (R.A) remarks: "A Sufi is the one who is peaceful in his temperament, whose soul is satisfied, face full of light (of God), broad minded, and, owing to his relation with God, doesn't pay any heed to the things (matters) of this world."
- Hadhrat Shaikh Shibli (R.A) says :- "A sufi is one who sets himself free from the worries of the creatures and builds his relation with God (ALLAH)."
- Hadhrat Zun-Noorain Misri (R.A) Says :- "Sufies are those who always care for the pleasure of God more than the pleasures of this world".
- Hadhrat Imam Ghazali (R.A) speaking to the whole Muslim nation says in his book "Al-Munqiz Min Ad-Dalal"
"Perfection of the life-style of a sufi lies in the knowledge (of shariah) and in acting upon the

same. The purpose of the knowledge of sufism is to purify the soul from despicable conduct and evil qualities so that his soul (heart) may be enlightened with the remembrance of God and he may feel himself free from all other than God".

CONCLUSIVE VIEW OF IMAM GHAZALI CONCERNING SUFIES

IMAM GHAZALI (R.A) SAYS :

I strongly believe that those are the sufies who lead their lives according to the teachings of Allah, their way of life is the best way of life, their path is the straight path, their behaviour, dealing and conduct is the best of all; rather, even if the knowledge of all scholars is put together and the wisdom of all the wise people is brought together, yet it would be impossible to introduce any other alternative path in place of the sufies path because every action of theirs is enlightened with the light of prophethood (of Muhammad Peace Be Upon

Him) and there is no better light than the light of prophethood in this universe".

(Al-Mungiz Min Ad-Dalal)

WHY IS THE WORD SUFI SELECTED?

There are different sayings in this regard.

- (1). The word "SUFI" is derived from "SAFA" which means "Purification". A sufi is called so because he purifies his heart from spiritual diseases (and weaknesses).
- (2). The word "SUFI" is derived from "SAF" which means "ROW" and "RANK", Since sufies have purified themselves from the spiritual weaknesses, it is believed that they will be accepted by God among those who will be standing in the first row in front of God.
- (3). The word "SUFI" is derived from "SUFA" which

is used for those companions of the Holy Prophet (Peace Be Upon Him) who had devoted themselves to learning the Islamic teachings. They were very simple in their living, since sufies also lead a simple wife, they were called "sufis".

NOTE: According to the research of the great scholar of the Muslim's History Allama Ibn-e-Taimiyyah (R.A), The last interpretation of the word "SUFİ" is acceptable and that is the correct one, because he believes that in other derivatives, there are same grammatical weaknesses. Therefore, the last interpretation should be taken as the best one".

According to the author of "Qushariyah" (one of the renowned books of sufism), in using the word "SUFİ" there is not only one dimension of life which is taken care of but all those dimensions of life are considered which this word connotes, for example, the word "SAFWA" indicates, indicates purification of soul, 'SAFI' 'The pious people and the word "MUSTAFA" which means the selected one' is also derived from "SAFWA"

والله أعلم بالصواب (Allah Knows the Best).

BRIEF HISTORY OF THE WORD "SUFİ" AND SUFISM

It is a matter of truth that sufism in the true sense is nothing but Islam itself. It can not have its existence in the absence of Islam. In the beginning of the science of sufism it was named as ZUHUD (زهد)

SULOOK (سلوك) and AHSAN (احسان).

Hadhrat Ali Hajwairi (R.A.) Says that in these days Tasawwuf (Sufism) is being used as mere a name, whereas in those days (The glorious days of Muslim History) Tasawwuf was found in reality (i.e. in the practical life of the people).

According to the research of Ibn-e-Taimiyyah the word Tasawwuf (Sufism) was used in "BASRA" for the students of Hadhrat Hasan Basri (R.A.) (One of the great and well-known sufis), because the people of Basra were very famous of their keen interest in fear of God, simple life and worship of God. They were, in this respect, so famous that FAQR (Frugality) of kufa and worship of Basra became well-known among the people of those days.

According to some of , the research scholars

the name "SUFİ" was, first of all used for Jabir bin Hayyan (one of the most famous chemists of his time), because he led a simple life and was mostly engaged in acts of worship. In the 2nd century of Hijrah (200 years after the advent of Islam). The word "SUFIA" started being used by the people and in the Mosques of Baghdad the scholars started delivering lectures on the topic "Sufism" then this term was formed for ever, Hadhrat Harith Muhasabi (R.A) (243 Hijrah) is the first sufi who compiled the lectures, talks and teachings of the predecessor sufis. The leader of the sufis, Hadhrat Junaid Baghdadi (297 Hijrah) was the first man who compiled the teachings of the sufism as an ART (i.e. he has compiled the work of sufis in a systematic way and made it easy for understanding) After the work of hadhrat Junaid Baghdadi (R.A.) the critics of sufism also confirm that sufism is a branch of knowledge which has its roots in the sunnah of the Holy prophet (SAWS). Abu Nasr Siraj Tusi (378 Hijrah) wrote a book namely "Kitabul Lama (كتاب اللمع) in the 4th century of Hijrah. In this book he explained all the teachings of sufism in the light of the traditions of the Holy prophet (Peace Be Upon Him). In the same period of time, another book, namely "AT-TAATRUF"

(التعارف) was written, in which the beliefs, moral condions and teachings of sufis were described. Hadhrat Abu Talib Makki (RA) (386 Hijrah) wrote a book on sufism in the same period of time. He named it Quwwatul Quloob (قوت القلوب). "Tabaqatu Sufia" (طبقات الصوفية) another book was written in Nishapur in the fifth century of Hijrah, and Abu Naeem Asfahamni (R.A) wrote a book "Hulyatul Awliyyah" (حلية الأولياء) in 430 Hijrah. In the same century Allama Qushari (R.A) wrote his world renowned book of Tasawwuf "Risala-e-Qushairiah" (رسالة قشيرية). In this very period of the fifth century of Hijrah "Kashful Mahjoob" (كشف المحجوب) was written by Hadhrat Ali Hajwairi (R.A). At the end of the fifth century of Hijrah Imam Ghazali (R.A) wrote the book "Al-Munqiz min AD-Dalal (المنقذ من الضلال) Where in he supported the teachings and the way of Tasawwuf with strong arguments, systematic presentation of opinions and in typical language of daily use, so that every layman could understand and comprehend the knowledge of Tasawwuf. Imam ghazali (R.A) in the same book, said that the life of the sufis is a life of great pleasure and happiness. In the sixth century of Hijrah Hadhrat

sheikh Abdul Qadir Jeelani (R.A) had taken the responsibility of preaching and providing training in Tasawwuf. Afterwards Imam Rabbani Mujadid Alf Sani sheikh Ahmed Sarhandi (R.A) Sheikh shihabuddin Suhurwardi (R.A), Hadhrat Moinuddin Chishti and other great sufis of their times preached and taught Tasawwuf through their lectures, visits to the different places and by writing books.

In the terminologies of Tasawwuf the term "Wahdatul Wajood (وحدة الوجود) (i.e. unity of existence) and its principles were first of all formed and introduced by Hadhrat sheikh Ibn-e-Arabi (R.A). Contrary to this idea Hadhrat sheikh Mujadid Alf-Sani (R.A) invented and introduced another term and its principles in the field of sufism which is known as "Hama Az Oast" (وحدة الشهود) (i.e. all things issue from Him). Hadhrat Allama Ibnul Qayyam (R.A) wrote the commentary of "MANAZILUS-SAIREEN" by Abdullah AL-Harvi (belonging to Hambali school of thought and said that big philosophers and scholars used to confess their ignorance in front of sufis. Mufti Muhammad Abduh of AL-AZHAR (EGYPT) says that those sufis who are at the final training in Tasawwuf, attain a high pedestal among the human beings after the high status of the prophets of Allah.

CLARIFICATION OF MISUNDERSTANDINGS (QUESTIONS AND THEIR ANSWERS)

Q.1. No sign and clue of "Tasawwuf" is found at the time of the Holy Prophet (Peace Be Upon Him) and at the time of khulafa-ur-Rashideen. If "Tasawwuf" had any relation to Islam, it would have been mentioned in those periods of Islamic history. One can say that "Tasawwuf" has nothing to do with Islam.

Ans. Some one rejects Tasawwuf simply on a superficial ground saying that this word "Tasawwuf" was not used in that period of Islamic history. Such a person shows his ignorance and injustice to Islam. What about those sciences and branches of knowledge which are being taught in Islamic Institutes (Madaris) like Ilmus sarf, Ilmun-Nah, Usoolul Figh, Usoolul Hadith, usool-At-Tafseer? Were all these branches of knowledge with these names found at the time of the Holy Prophet (saws)? Did the companions of the Holy

Prophet (Peace Be Upon Him) ever think about them? Were these terminologies being used at the time of the holy prophet (saws)? If answer is in the negative and surely it is, then why is such a silly question raised against "Tasawwuf"? The main aim of Tasawwuf is to purify the soul from all kinds of corruptions. There are several Quranic verses and Alhadith of the Holy prophet (saws) which deal with this subject. As in the presence of the Holy prophet (saws) there was no need to think about any other kind of knowledge to help anybody in understanding of Islam, in the same way, for the purification of soul there was no need to use any method except to be in the presence of the prophet (Peace Be Upon Him). The company of the Holy prophet (saws) was enough for the purification of soul. So far, the purification of soul (Mind and heart) is concerned, the Holy Quran says:

قد افلح من تزكى

"Indeed whosoever purifies himself shall achieve success". (At Ala :14)

IMPORTANT NOTE : It is very important to note that the personality of the Holy prophet (Peace Be Upon Him) was complete in all senses. He had a multidimensional personality. He combined in himself sciences of reason and sciences of Tradition. He was perfect in all facets of life. No one else can have that high position and status which he (Peace Be Upon Him) had. Since Allah, The Almighty wanted to keep up the teachings of Islam, He has raised different personalities having the qualities of head and heart, so that they could present and preserve Islamic teachings in their respective fields. To preserve the science of Qirat and Tajweed there were Qurra Sahaba, for preservation of Ahadith people like Imam Bukhari (R.A) and imam Muslim (R.A) were raised. For the juristic explanation and interpretation of Islam, Allah raised people like Imam Abu Hanifah (Radi Allah Tala Anha) and Imam Shafae (R.A). For the purification of soul great personalities like sheikh Abdul Qadir Tilani (R.A) and Mujadid Alf Sani, sheikh Ahmed Sarhandi (R.A) were raised in the

Muslim Ummah so that all these great personalities would contribute to different aspects of Islamic thought.

Q.2. It is seen that in the teachings of "Tasawwuf" everything is divided into two parts. (i) External (Material aspect) (ii) Internal (spiritual aspect). Knowledge is also divided into two divisions, (i) outwardly and (ii) inwardly. Why were such divisions not found at the time of the Holy prophet (Peace Be Upon Him)?

Ans. ZAHIR (Material or External aspect) and BATIN (Spiritual or Internal aspect) are the terminologies of Tasawwuf. First of all, we should try to know the real meaning of both of them. Ilm-e-Zahir (The knowledge of External aspect) means the knowledge of those actions and deeds that we perform with our external or physical body. And Ilm-e-Batin (The knowledge of Internal aspect) means the knowledge of those actions which are performed by the spiritual (or hidden part of) body. For both the physical and the spiritual parts of the body there are injunctions

explained in the Holy Quran and Ahadith hadith. For example the holy prophet (saws) has forbidden showing off in deeds, enmity, and jealousy and envy. We all know that these actions are related to the heart of a person.

The same are mentioned in the Holy Quran:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

"The day where on neither wealth nor sons will avail. Except him who brings to Allah a clear heart (clear from polytheism and hypocrisy)". (Ash-Shura :88,89)

At another place, the same concept is explained in these words:

قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

"Indeed whosoever purifies himself shall achieve success, and remembers the name of his Lord (Allah) and establishes prayer". (At Aita :14,15)

These things are related. To the spirit, Mind and soul of a person to the people of Tasawwuf knowledge of all those things (such

as purification of soul and clean hearts) which help us to purify our soul is called Ilm-e-batin. There are some practices in Islam, which deal with both. The spiritual and material aspects of an act. For example, "Prayer". The Holy Prophet (Peace Be Upon Him) has said that one who wants to offer prayer, his clothes and body should be pure and he should face towards the Holy Kabah. These teachings of the Holy Prophet (Peace Be Upon Him) concern with the external and physical aspect of the "Prayer". The Holy Prophet (Peace Be Upon Him) himself has said about the inner feelings of a worshipper when he says:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ - فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"(You should) worship Allah as though you are seeing him and while you see him not yet truly he sees you". (Bukhari/Muslim)

These commandments are related to with the internal part of the human being. Now, this is the sincere opinion of the sufis, that we should spiritually develop our inward (spiritual) part of the body to such a great extent that

we are able to see Him or at least believe that He (Allah) is watching us. Now, after this discussion every man of pure conscience can easily understand that, surely, there is a dire need of the knowledge of the soul which is also called "Tasawwuf".

Q.3. The people of "Tasawwuf" have many concepts other than "Sharia" (The Islamic law) like, Tareeqat, Haqeeqat, Marifat, etc. whereas for a true believer of Islam only Shariah is enough to be practised. Shariah is the final authority and the absolute salvation of a person lies in following and practising the shariah. Then, why are these alien concepts introduced by the people of "Tasawwuf".?

Ans. First of all, I think it is immensely important for all such people who differentiate between shariah and the above mentioned concepts, to know and understand briefly the true and real meaning of these terminology:

(i) **Haqiqah (حقيقة):** The true meaning of shariah i.e. the main goal and aim to be achieved by shariah.

- (ii) **Tariqah (طريقة):** The way or method through which a believer can achieve the reality of shariah.
- (iii) **Marifah (معرفة):** True understanding and comprehension of God (or His commandments).

As I've already given you an example of performing prayer. In the prayer we are given different commandments and they concern with inward and outward parts of our body. The perfection comes only when a believer takes care of both the sides, aspects and facets of the human body. There is a person who takes care of all the rules and regulations relating to the external side of the prayer, for example, his clothes are pure, his body is pure, he faces towards the Qibla (Direction to the Holy Kabah) etc. In respect of the external conditions, the person has fulfilled all the requirements of prayer, but if the person has the sense of showing off to others or he is mentally absent from prayer and not mindful

of his prayer, we can say that the person has not offered the prayer with perfection, his prayer is imperfect. We know that in Islamic shariah, a person is asked to worship Allah with full sincerity and devotion and he should make his level best to perform it perfectly. Since this demand of shariah is there, there must be a prescribed methodology to achieve this goal. The Muslim scholars and authorities in shariah, especially sufis have devised some methods by which we can obtain adoration and purity of intention, when these things are achieved only then a prayer would be interpreted as a true prayer. To achieve this reality, we pass through different stages, and the method of achieving this holy goal is called Tariqah (طريقة).

After understanding the reality of the term Haqiqah, Tariqah and Marifah, will there be a man of understanding and wisdom, who will think of these terminologies as contrary to Islam or shariah? Whereas we have already discussed in detail that these are the

commandments of shariah and teachings which are found in the final words (the Holy Quran) of Allah. This is again elucidated by Inam sheikh Ahmed Sarhandi (R.A) He says, there are three parts of shariah

- (i) Al-Ilm (The knowledge)
- (ii) Al-Amal (The action or doing) and
- (iii) AL-Ikhlās (The sincerity).

He further said the, knowledge is useless without practice and the practice, if not followed by sincerity is also useless and meaningless. The aim of knowledge and practice is to achieve sincerity and devotion. Remember Tariqah and Haqiqah both of them are the servants of shariah. Tariqah and Haqiqah serve the purposes of shariah and both of them struggle hard to perfect the practices, doings and deeds of a person so that these actions will be upgraded and will be elevated spiritually to be accepted by Allah (5 wt).

IMPORTANT NOTE :-

It must be borne in mind that whatever method is devised to achieve the reality of shariah must be in accordance with the Quran and Hadith or at least it must not be contrary to the Holy Quran and Hadith.

خلاف پیغمبر کے رہ گزید : کہ ہرگز بمنزل نہ خواہد رسید

"Any one who deviates from the practical life-style of the Holy Prophet (saws) will never reach his destination (salvation in the hereafter and love of God)".

MARIFAH :-

It means consciousness of God or awareness of God. Allah has commanded at several places in the Holy Quran :

There is a famous saying of a spiritual person.

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

"One who knows (perceives) (recognises) himself, surely he knows (recognises) his Lord (God)".

After this explanation, I am sure that the doubts about Tariqah, Marifah and Haqiqah must have got cleared and you must have come to know that these

things are part and parcel of shariah, They are the sub-ordinates of shariah and elucidate its true meaning and help a person to perfect the sacred and holy mission of shariah that is, to be sincere in his actions and to get final salvation in the hereafter.

Q.4. There are some of the practices of the so called sufis, which have no mention in the Islamic shariah then how to consider the life style of such people as a model for human beings?

Ans. Any theology (theory) cannot be rejected or considered rubbish because of the people who believe in that theology. Anyone who thinks so, is in my opinion, committing a mistake and it reveals the fact that the person is ignorant of the facts, that in the society, there are hundreds and thousands of people who subscribe to ideology, but due to human weakness are unable to practise what they believe in. Some times they cannot practise their beliefs because of non-cooperation of the society. Further more, there are so many

believers of Islam (or of any other religion) who commit robbery, thefts, and killings etc., but due to the wrong-doings of these people, we have no right to condemn Islam (or that religion). Islam itself doesn't allow such silly activities. Every man of knowledge and understanding will surely, believe that it is the man himself who is corrupt not the religion. If the man of knowledge (scholar) commits murder then the blame goes to the scholar not to his knowledge and ideology he belongs to. In the same way, in the field of Tasawwuf, if there are such ignorant sufis who practise anti-Islam and Anti-Sufism they should be guided and should be prohibited from these undesirable acts. We shouldn't blame the true Tasawwuf.

Q.5. According to one of the Ahadith of the Holy Prophet (saws) there is no room for Monasticism (Rahbaniyyah) in Islam. Tasawwuf is also a sort of Monasticism, then, why should we still practise Tasawwuf?

Ans. I think it is not correctly analysed that Tasawwuf is a kind of monasticism. One has to revise this analysis and research on this point. In monasticism there is complete seclusion from the society and the monastics have no concept of rights and duties. Whereas Tasawwuf not only deals with the rights of God but also with the rights of human fellow-beings. It is Tasawwuf which speaks about sincere service to human beings and teaches that we should be peace loving, kind hearted and beneficial to others. This question has no ground and it is a kind of false accusation against Tasawwuf. Remember! Before the advent of Islam, many good things were being practised by the people; these actions were laid down on sound foundations but with vicissitudes of time, the people themselves have brought about many corruptions, changes and alterations in them. More than this, they had deleted some of the things and added some of the things according to their own desires. In this way the true shining face

of those teachings was darkened and it wasn't possible for the people of that age to practise them and purify themselves. The Holy Prophet Muhammad (saws) with the sacred teachings of Allah (swt) taught the people a moderate style of life in all the affairs of everyday living. In the age of ignorance, the people of Arabia, especially, used to worship God in their own way, but they didn't have a vivid and vigorous concept of worship. The Prophet Muhammad (saws) through the teachings of the Holy Quran, clarified the doubts and through his own practise taught the people how to worship God (Allah) in a proper manner, Just as the whole system of life was corrupted and many innovations were made in the teachings of the previous prophets, so was the case of monasticism. Allah says in the Holy Quran:

وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ()

"And we ordained in the hearts of those who followed him, compassion and mercy, but the monasticism which they invented for themselves, we didn't prescribe for them, but (they sought it) only to please Allah therewith, but that they didn't observe it with the right observance, so we gave those among them who believed, their (due) reward, but many of them are Fasiqun (Disobedient to) Allah.

(AL-Hadeed : 27)

According to this Quranic verse, monasticism is considered undesirable deed only when it is not observed with the right observance. The Holy Prophet (Peace Be Upon Him) therefore, has brought positive change in monasticism. He has said:

عن انس بن مالك رضى الله تعالى عنه أن النبي ﷺ قال :
لكل بنى رهبانية و رهبانية هذه الأمة الجهاد فى سبيل الله
عز وجل -

"It has been reported by Anas bin Melik (R.A) that the Holy Prophet (Peace Be Upon Him) has said:

"For every Prophet, there was a sort of monasticism (prescribed by God) and the monasticism of this ummah (Muslim Nation) is waging war in the way of Allah (Al-Jihad Fi Sabeellillah). (Ibn-e-Kathir.Vol.4.Page 404)

In another Hadith, the Holy Prophet (saws) has elucidated and explained in details.

عن أبى سعيد الخدرى رضى الله تعالى عنه أن رجلاً جاءه فقال :
أوصنى فقال : سألت عما سألت عنه رسول الله ﷺ من قبلك
: أوصيك بتقوى الله فإنه راس كل شىء و عليك بالجهاد فإنه
رهبانية الاسلام و عليك بذكر الله و تلاوة القرآن فإنه روحك
فى السموات و ذكرك فى الأرض -

In these Ahadith the Holy Prophet (saws) has not completely condemned the concept of monasticism but has given the right direction to it. In Islamic shariah monasticism can be carried out only in the field of Jihad (for the cause of Allah). Learning the Holy Quran and teaching it to others is also a kind of monasticism in Islam. In short, the Holy Prophet (saws) has shifted the direction of monasticism from individuality to that of collectivity. Any one who spends

his time in fulfilling his responsibilities and serving mankind, is ensured reward in the hereafter.

IMPORTANT NOTE :

It is very important to note that if there is anyone who adopts any other method for purification of heart than the method which is already prescribed by the Holy Prophet (saws), then there will be only corruption of hearts, spirit and soul. Corruption of head and heart will prevail in the whole society. The best example of this is of a person who wishes to clean his clothes but the water he uses for this purpose is impure and dirty, surely his clothes will not only become dirty but will also become impure and whatever time and energy is used will go in vain. So it is necessary for a person to adopt the same method for purification of soul which was either used by the Holy Prophet (saws) or used by the authorities in Islam so that one can be benefited from the past experiences of these personalities.

Q.6. There are some people who think that the word "SUFI" has originated from the Greek word "SOFOS" and since it is imported from Greek philosophy it has nothing to do with Islam, so why should we practise it for purification of the heart and mind?

Ans. I have already discussed in detail in the previous pages about the origin of this word and how this was introduced. Further more, it must be borne in mind that according to "NOLDEK" it is not true to say that this is originally from Greek because Greek language has no such word or a word which has any similarity with sufism (Encyclopedia of Islam).

Q.7. This is the age of materialism and everyone is running after material and worldly gains. How is it possible for a person to practise "Tasawwuf"? Is it beneficial for a person to still stick himself to the world of Tasawwuf?

Ans. One who believes that religion (Islam) is the immense need of all times, he has to believe the same for spiritualism (Tasawwuf), because it is an essential and important part of Islam. The mission of the Holy Prophet (Peace Be Upon Him), as it is stated in the Holy Quran is:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ
يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا
مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ()

"Indeed Allah conferred a great favour on the believer when He sent among them a Messenger from among themselves, reciting unto them his verses and purifying them and instructing them the book and Al-Hikma (the wisdom and the Sunnah of the Prophet (Peace Be Upon Him) while before that they had been in manifest error". (Al-e-Imran: 64)

Whatever the crisis the Muslim Ummah is facing now-a-days it is because of the fact (I don't say it is the only reason) that Muslim Ummah has done nothing for the purification of itself. If this aspect

of our personality is built morally and spiritually only then we can prosper in other aspects of our life. We are lagging behind in the material progress, because of bad govt. system. Why don't we have good established and powerful govt.? Because we are not united. Ponder over this point, you will come to know that we are disunited because everyone is greedy for his own self. No one has concern for others. No one has humility. The beauty of Tasawwuf is that it purifies ourselves. As a result of this it enables us to develop a positive attitude towards all aspects of life. Finally we start thinking and working for the benefit of the whole mankind.

A CLARION CALL FOR ULEMA (THE RELIGIOUS SCHOLARS)

Since the Ulema are the leaders and role models for the masses, it is very important for them to take it into consideration so that they might build their strong spiritual relations with God (Allah, The Al-mighty) and put away the trifling petty differences of opinions which have caused harm to the Muslim Ummah. I hope that with the purification of self, the Ulema will be able to develop positive thinking and they will be able to contribute something positive to the cause of Islam and to the whole mankind.

May Allah, The AL-mighty open our hearts for the true path of Islam, Ameen!

OUR SOME BEST BOOKS

1. Serat-e-Wali Kamel (Urdu)
2. Khutbat-e-Ghafari (Urdu)
3. Zikar-ur-Rehman (Urdu)
4. Barkat-e-Zikar (Sindhi)
5. Barkat-e-Salat (Sindhi)
6. Khuf-e-Khuta (Urdu)
7. Mubaligh Ke Soch (Urdu)
8. Eesar (Urdu)
9. Mair-e-Ezat (Urdu)
10. Itba-e-Rasool.
11. Mujjaded Alf-e-Sani Number (Urdu)
12. Sohna Sani Number (Urdu)
13. Khawaten Number (Urdu)
14. Janat Kay Mustahiq (Urdu)
15. Barkat-e-Ramzan.
16. Adab-e-Masjid